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The Review of Religions

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A GLIMPSE INTO RUSSIA'S FUTURE[1]

By Amirul Momineen Hazrat Khalifatul Masih II

During the night between August 26 and 27 I saw a strange *ro'ya* (dream) about Communist Russia which affords a glimpse of the divine scheme in regard to Russia's future.

I saw that I was in a room where there were present some ladies of our family as well. Here I found standing a middle-aged woman of fair complexion, and some one said to me that this was Monsieur Stalin. In the dream it did not occur to me that Monsieur Stalin was a man, nor did it seem at all strange that he should have changed into a woman. The person who introduced me to this lady told me that she was the queen of Russia. I then entered into conversation with her which was connected with Russia but its purport has escaped my memory. While engaged in this conversation the idea came to my mind that perfect atheists were rare among really intelligent, enlightened people, only pseudo-scientists and superficial philosophers being enamoured of the glamour of bold independent thinking that went with it in the popular view ; that among leaders of the Russian Revolution in its earlier phase were some very intelligent people, like Lenin and Stalin for instance ; that in the case of such of these as were possessed of a really mature wisdom it was difficult to imagine that belief in the existence of God never stirred in their minds ; or that, at any rate, their heart at odd moments never sank within them

[1] Translated from the "Alfazl," September 1, 1945, by A. Q. Niaz.

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with fear that after all there may be a God and the goal they had set for themselves may be wrong. Under the impulse of these ideas I felt a desire to question Monsieur Stalin (or the queen, as he appeared in the dream) on this point. I then noticed that Monsieur Stalin, i.e., the queen, now seemed very much younger, only a child, in fact ; and as one spoke affectionately to children, I put my hand on her shoulder and said : " I want to ask a question ; would you answer it freely, without reservation ? To this the girl replied in a childish manner that I should first tell her what I wanted to question her about, but I pressed her to give me the required assurance first. My idea was that atheism being the foundation on which the entire structure of Communism was built, it would be awkward for her to admit in regard to herself on any of the Russian leaders that they believed in God or that in the secrecy of their hearts they were undecided on the point. This was the reason why I insisted upon a pre-assurance from her, but she continued to say that I should first divulge what I wanted to question her about. I then let the matter drop, thinking that some other time might be more suitable for my purpose. After this it seemed as if it were night time and we were going to bed. There was only one bed in the room which I asked the queen to occupy, while I myself, one of my wives, and the other people lay down on the floor. I lay with my feet towards the bed on which lay the queen and I fell asleep. After a short time some one hastily woke me up and told me that Monsieur Stalin, whom we all still looked upon as the queen of Russia and who still had the form of a woman, had vomitted blood and was dangerously ill. I got up in agitation and saw that the queen, or Stalin, was very weak and lay unconscious. By the head and feet of the bed were sitting two ladies belonging to our family. The queen's breathing was irregular and her condition seemed critical. In my perplexity as to what should be done I stepped to one side of the room when it appeared that Mr. Gandhi entered. He said to my companions ;

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"The queen's condition is very bad and she would probably die, which event would enrage the Russian people, for they would think that she had been poisoned. It would be better if you leave the place, for otherwise you might be held responsible for her death." One of our men conveyed this suggestion to me and I decided to act upon it. Hurriedly I took up my coat and turban and coming out of the room I began to put them on. Having been laid off during the night the turban had come to be pressed in and I corrected it with some difficulty. Then I went into the room once more when the thought came to me that the queen was yet alive and to leave her ill like that in order to save ourselves was morally wrong ; and I declared that no matter what happened I would stay until the queen either recovered or died. Meanwhile the queen opened her eyes and faintly requested me to send for some milk for her. "Very well" I said to her ; and I was thinking of sending some one to fetch milk when I woke up.

This dream throws light on a number of past and future events, but for the present I leave it without comment. God grant that the developments foreshadowed in it may redound to the good and glory of Islam and the Ahmadiyya Movement.

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THE RUSSIAN PROSPECT

(With acknowledgment to "The Statesman")

This thoughtful and thought-provoking article read with the *ro'ya* seen by Hazrat Amirul Mumineen, reproduced elsewhere in this issue, is extremely interesting. Evidently, the stage is being set for developments foreshadowed in this *ro'ya* from which Hazrat Amirul Mumineen, it would seem, has purposely withheld comment.

The queen of Russia asking for milk would seem to bespeak of some mighty awakening of spiritual hunger, for milk in the science of interpretation of dreams denotes spiritual knowledge.—*Ed.)*

M. Stalin's health is said to be causing his friends anxiety ; even his critics will not like the report that a tired heart prevents him travelling by air. As befits a man of iron well, he has always been credited with a physical constitution in keeping with it, and his colossal achievements in war and peace give him the right to be considered a Titan. He is still only 64 ; and it has not been suggested that he is near retirement. Nevere theless the news of ill-health is a reminder that hs has passed the prime of life. Viewed from that angle the "democratic centralism" of which he is the focu- seems a shaky structure. The future might have looked more reassuring if his associates and possible successors were better known in the outside world. In the absence of such knowledge there may be fear lest the younger generation in Russia be too national in outlook to help effectively in the building up of a new world order.

That is not to say that M. Stalin is irreplaceable. Nor is the Soviet dictatorship a unique phenomenon in history. For, though widespread disaffection must precede successful revolutions, most are initiated by small bands of determined disciplinarians whose positive aims give purpose to the incoherent masses. Thus revolutions lead tototalitarianism, brief or protracted

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according to the time taken by ordinary people to accept the dominance of a new elite group. The Russia revolution was no exception. But in this instance there has been great concentration of power with resultant rigid control over every national activity. Immediately after Lenin died, the Party tended to split under rival personalities, one of whom, however having greater foresight and perseverance, prevailed over the others.

Now that all opposition at home and abroad has been overcome, existing stringencies may conceivably be relaxed, especially as Russia requires to translate American goodwill into capital goods and dollar credit. The original doctrine of unadulterated Communism was modified years ago, and differences in individuae incomes were permitted. Since the war, religion has been rehabilitated and patriotism of the ordil nary sort sedulously fostered. These developments may continue. Considering the size of the huge Russian Army, which has so long enjoyed special privileges, the chances are that return to individualism will be accelerated in important ways. Even the trade unions of which Americans are so critical, may change their character. But it is improbable that the Soviet Union will immediately transform itself into a liberal democracy of the Western type. The tradition of absolutism is much too deeply embedded in Russia to allow that. But now that she has gained security from outside attack, one important cause for concentration of authority subsides.

Excessive concentration is an evil. It is, however, undesirable also that authority should become very lax. How great is the autonomy now possessed by the more important constituent Republics in the Soviet Union is not easy to gauge. It may increase, especially in the enlarged Ukraine. Again there has been significant comment lately on the great prestige of the Red Army's Marshals, some of whom seem to be tending to become independent potentates, jealous (as were Napoleon's) of one another's authorities. In the absence of outstanding politicians—a class of people

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whose power during war abates in any case—the importance of these military notabilities may grow.

Thus two sources of possible fission, geographical and militaristic, can be detected, and the importance of the continued authority of Generalissimo Stalin is great. To Russia's leading allies it is of special concern. Co-operation between the "Big Three" is by no means automatic, and it is very desirable that until it become so a man of M. Stalin's renown and unifying capacity should remain at the helm. There cannot be universal accord without compromise ; and, at least in the past, international agreement has been easier whenever he has personally represented the USSR.

[*N.B.*—While the above was in press newspapers have thrown some more light on the situation in Russia, and we reproduce two more items from *The Statesman* of September 21, and September 30, respectively.—*Ed.*]

Stalin to Retire from Politics ?

The independent newspaper *Paris-Presse* said today that Generalissimo Stalin was likely to relinquish the Presidency of the Council of Peoples' Commissars this winter and retire from all political activity because of ill-health.

The story, signed by Yves Delbars, well-known in Paris newspaper circles as a specialist in Russian affairs, said Stalin's ailment developed to a serious state as far back as 1942 at Stalingrad's most critical moment.

Struggle for Power in USSR Predicted

The Catholic Herald predicted today a violent struggle for power in Russia in an article reviving rumours that Generalissimo Stalin is ailing and intends to resign when the European and Pacific treaties are concluded.

The paper, declaring that there was a cleavage between the Red Army and the Communist Party, foresaw a bitter fight for control of "dictatorship" which it said, "there is every reason to believe will be even more violent" than the contest after Lenin's death.

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The question of Soviet succession is complicated' the Herald wrote, because "it is not enough for a Communist dictator to be a clever politician and cunning tactician ; he must also be an unquestionable authority on matters of Communist theory, and a spiritual head of the Communist Church."

"All possible rivals in this field were dealt with by Generalissimo Stalin himself," the paper continued. "The struggle for power in Soviet Russia is going to develop now in conditions totally different from those which prevailed during the Stalin-Trotsky clash."

The Herald declared that since that time the Red Army has become "a vested interest" and some of its top officers who rose during the war "are capable and ambitious men, sure of themselves, drunk with their successes."

The article suggested that "remembering the purge of 1937-39 when five Marshals and 40,000 senior officers were either shot or deported to concentration camps, army chiefs will look for a man of their own choice to be at Russia's helm.

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CHRIST AFTER CRUCIFIXION

By Khalil Ahmad Nasir

Christ's life after crucifixion is a much-disputed point between the Christians and Ahmady Muslims. Indeed the whole edifice of Church Christianity falls to pieces if it is proved that Jesus did not rise to Heaven with his mortal body. It will on one hand falsify the doctrine of Trinity and on the other the doctrine of Atonement—the two great pillars of Christianity. It has been so many times proved to the Christians from the testimony of the Bible that Christ did not die on the cross. This brief article is to discuss his life after his crucifixion. The fact should always be kept in mind that even if we failed to trace his life after the events of crucifixion it would not harm or weaken our line of argument because the mere fact that he did not die on the cross suffices to demolish Church Christianity. As to his life after, we are not concerned basically. The discussion about this portion of his life is only to throw more light on the subject already proved by the fact that he did not give his life on the cross.

The New Testament tells us so many times that Jesus was sent only to "the lost sheep of the house of Israel." He commands his apostles to this effect, telling them not to go to the Gentiles but only to the Israelites. (Matthew, 10 : 5). Christ says at another place, "I am not sent but unto the lost sheep of the house of Israelites." (Matthew, 15 : 24)

Now, these two important references show that the mission of Jesus could never be fulfilled until he had preached it to the "lost" tribes of Israel who were not residing in Palestine. If Christ could not convey his message to those lost ones, it should be admitted that he could not do his duty. This, we come to know from the book of Chronicles that the king of Assyria carried away those Israelites to Baby-

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lon with him who escaped from the sword some seven hundred years before Christ. Nobody can tell us from the New Testament that Christ got any opportunity to preach his gospel to these 'carried away' Israelites. Rather, he always informed his companions that he had to go to them.

Now, we look to the history of his life immediately after his coming down from the cross. There is not a single witness to tell us that he saw him ascending to the Heavens, which is an irrefutable argument against his ascension. On the other hand we are told that "Behold, he goeth before you into Galilee." (Matthew, 28 : 7).

Again, when he was going to Galilee, he was with his same mortal body, with the marks of wounds, as it was examined by his apostle, and not a heavenly body as presumed by the Christians to rise to Heaven.

The only conclusion which can be drawn from his journey to Galilee is that he tried to be safe from his enemies. No sooner did he escape from them, he should be presumed to have taken his journey to the 'lost' tribes, which have been traced in Afghanistan and Kashmir by some historians of high repute.

Anyone who will come to study the teachings of Buddhism and Christianity will find very close resemblance between the two. And the Buddhism which prevails in Tibet, shows many signs of having its common origin with the teachings of Christianity, which gives further support to the idea that Christ travelled to these countries. Doctor Burnier, Mr. Foster, Mr. H. W. Blue, tell us that the Afghans and the Kashmiris resemble, in their clothes, the facial expressions and so many ritual habits, their brother Israelites in Palestine that a man is bound to infer that they are of the same origin.

All these opinions are fully attested when we know that there lies in Srinagar a grave which is famous as the grave of Usasaf, a name which is definitely of Israelite origin and can be no other than Jesus.

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The Christians have found some books of the New Testament in the Tibetan Buddhist temples which clearly show that Jesus came to Kashmir. So, this proof of his life after the tragedy on Calvary means, that he did not "give" his life for the sins of the world; and that the basic principle of Christianity is altogether a myth.

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HOW SAADULLAH LUDHIANAWI REMAINED *ABTAR*

By Khan Sahib M. Farzand Ali

One of the universal rules operating in this world, as stated in the Holy Quran, and as confirmed by repeated experience in the history of the world is that whenever a divinely-inspired teacher has arisen for the benefit of mankind, the people for whose guidance and benefit he is raised, with few exceptions, always refuse to accept his divine mission and they further proclaim him to be a cheat and an impostor.

He adduces ample reasons to prove his claim, supporting it by sound and valid arguments based on the previously revealed word of God, as well as heavenly signs manifested through himself.

Not only are wonderful miracles exhibited at his hands. To him, among other things, are revealed certain secrets of the future, which are known to God alone and which mankind have no means of knowing except through His favour. In the Holy Quran, Allah declares that He alone is the Knower of the unseen and that He does not reveal His secrets to any, except to him whom He chooses as an apostle" (LXXII : 26—27).

The object, in the Divine scheme of things, of imparting to His favoured servant knowledge of events which are destined to take place sometime later, is that he should promulgate these prophecies among his people, so that when they subsequently come true, that should stamp the publisher of those prophecies as a righteous man of God, who had attained such close nearness to Him as to have become His confident in certain matters. The fulfilment of such prophecies is calculated to demonstrate many things.

It proves in the first instance that a God really exists on High and is not a myth as some misguided persons in this world represent Him to be.

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In the second place it marks the publisher of that prophecy as a favourite of God.

In the third place it signifies that the faith which that holy man presents is the true faith and the path which he is treading is the straight path leading to the right destination.

On the other hand people who falsely pose as prophets and publish prophecies in the name of the Lord, without His authority, are severely condemned both in the Holy Quran and in the Bible.

The former says :—

"And if he (the Holy Prophet Muhammad, peace and blessings of Allah be on him), had fabricated against Us some of the sayings, We would certainly have seized him by the right hand, then We would certainly have cut off his aorta." (LXIX 44-46).

And in the Bible, we find the following :—

" 10. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth ; and he shall speak unto them all that I shall command him.

19. And it shall come to pass, that whosever will not hearken unto my words which he shall speak in my name, I will require it of him.

20. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak or that shall speak in the name of other gods, even that prophet shall die.

21. And if thou say in thine heart, How shall we know the word which the LORD hath not spoken ?

22. When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hatch spoken it presumptuously : thou shalt not be afraid of him ". (Deut. Ch. 18.)

It follows as a corollary to verse 21 above that if a prophecy " given out in the name of God," comes

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true the publisher thereof must be presumed to have received the knowledge from the Divine Source.

The word prophet in the English language which is now-a-days very lightly used in connection with the most ordinary happenings, was originally intended to be used for such holy persons as received the knowledge about future events from God and published such news as prophecies on His authority.

Since prophecies given out " in the name of the Lord " by false prophets were not to be crowned with fulfilment, and the false publisher thereof was threatened with condign punishment, a true prophet was entitled to expect that when prophecies given out by him were fulfilled, the people bearing witness to that fulfilment would consequently accept his claim to be a true prophet of God.

With these prefatory remarks, I wish to introduce readers to a most wonderful prophecy published by the Promised Messiah about one of his opponents named Saadullah of Ludhiana, which was to the effect that he would die in the lifetime of the Promised Messiah, a death of disgrace, filled with disappointments of various kinds, and brought about by the fell disease of bubonic plague ; and also that he will become ' *abtar*.'

For proof of the publication of these prophecies we do not have to rely on anyone's word of mouth or oral evidence because these prophecies, at the time when they were pronounced, were published in printed books and pamphlets, which were broadcast among friends and foes alike.

On page 12 of the pamphlet entitled ' *Ishtihār inaami*,' bearing the date 5th October 1894, published as supplement to the book designated " *Anwar-ul-Islam* " is found the following passage addressed to the aforesaid Saadullah of Ludhiana.

" By God, I have just now, on 29th September 1894, received a revelation from God about you in the following words :— ان شانئک هوالابتر which means that Saadullah who speaks of you as ' *abtar* ' and alleges that your progeny will be cut off and that your mission will end in fiasco, will himself become ' *abtar*.'

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The Promised Messiah himself believed so firmly in the truth of his prophecy, that he not only re-iterated it in one of his later publications named *Anjām Ātham* (1897) but declared that if this man did not die as a disappointed and disgraced individual he himself should be looked upon as a liar.

Saadullah's death in the lifetime of the Promised Messiah and by means of bubonic plague was foretold in the same book in 1897.

The prophecy about Saadullah's ending as an '*abtar*' was re-iterated by the Promised Messiah in 1906 in his book *Haqiqatul Vahy*—and Saadullah was told that it was incumbent upon him if he wanted to refute this prophecy, to either produce some offspring from his own wife, or from his son, but was warned at the same time that this was impossible because Allah had ordained otherwise.

Now '*abtar*' is an Arabic word, which means one whose tail or roots are cut off. Saadullah was day in and day out proclaiming that the Holy Founder of the Ahmadiyya Movement was an impostor and, in consequence thereof, he was predicting that the Ahmadiyya Movement would end in a dismal failure, and that the Promised Messiah would meet with the further misfortune of leaving no progeny behind. Since according to Islamic teachings the punishment of a sin corresponds with the nature of that sin, it was only befitting that Saadullah who was standing in opposition to a true man of God, should be meted out punishment corresponding to that which he was falsely holding out to the Promised Messiah.

It so happened that when this prophecy was published, Saadullah had his wife alive and a grown up son. When this was pointed out to the Promised Messiah, he said it did not matter. The prophecy, would shine forth with all the greater glory on that account. Let Saadullah, he said, try his best to produce further offspring; neither he nor his son shall succeed in that ambition—let Saadullah marry any number of wives, let his son also do all he can to avert the dire fate

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which is ordained for him and his father, they shall not succeed in having any progeny.

This challenge was thrown out publicly. Who can doubt that the addressee of this challenge must have made frantic efforts to disprove the prediction about himself and his son. He cannot but have invoked the fullest aid obtainable from medical science to rectify whatever physical fault preventing child birth existed in himself or his wife, and what bitter disappointment it must have been to him to see month after month pass away confirming and again confirming the truth of the Promised Messiah's prediction, until Saadullah finally met with his gloomy end passing away in the first week of January 1907, without having brought forth, in the words of the Promised Messiah, even a small mouse.

In so far as Saadullah was concerned fulfilment of the prophecy concerning his demise naturally gave great satisfaction to the Promised Messiah and his followers. Saadullah's son however was still alive. If he could bring forth a child, the Promised Messiah's prophecy would still be falsified. That however could not be, because it was based on the word of God and although Saadullah was survived by his son by about 19 years, the later eventually died issueless on 12th July 1926.

During the same period, the Promised Messiah on the other hand was blessed with the birth of three sons and his prophetic mission was flourishing, gathering converts and followers from all parts of the globe. He was further told definitely by God that his progeny would survive till the end of the world and his spiritual mission would so prosper that it would gather kings in its fold, who would seek divine blessings from his (Promised Messiah's) garments. So far we find there is every prospect of this prophecy being fulfilled.

To my mind this prophecy was a very grand one indeed. The grandeur of it becomes manifest when it is remembered that it related to a man who at that time had already had a son from his wife with whom he was living, and there could be no question of

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either her being a barren woman or of his inability to procreate ; and no one but the All-knowing Allah could with certainty assert that this couple would thereafter bring forth no issue and that their son also, however much he married and whatever remedies he applied to himself or his wife or wives, would not cure himself of the disability.

Such wonderful prophecies published in circumstances stated above are intended to instil true and deep-rooted faith in the public mind in the existence of an All-knowing and an All-powerful God, who divulges some of His secrets to His favoured servants and later on brings about the fulfilment of those prophecies, however improbable they might appear to be at the time of their utterance.

As I was personally very forcibly impressed by this prophecy, I have often wanted to put it before readers of *The Review of Religions*. I now do so in the hope and belief that at least some of them will take the trouble of looking into and pondering over the matter. This might help to convince them that the Promised Messiah (may peace and blessings of Allah be upon him) was indeed the recipient of revelations from Allah. His real mission was to cleanse humanity of their impurities and spiritual ailments. The benefits of his endeavours or exhortations could however only reach such people as would believe in his divine mission and would acknowledge and accept him as their spiritual guide.

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HUMANITY AT THE CROSS-ROADS

BY SH. ABDUL HAKIM

Nations are at the cross-roads. They are, once again, longing for security and peace. After the Armistice of 1918 the War-worn masses and their leaders returned from the battle-fields with a feeling of relief and hoped in the better world they had shaped to get physical and mental peace. Precious human blood had been poured out in torrents and cities were lying in ruins. The world was eagerly looking forward to recovery and reconstruction, but nation after nation was lulled to sleep by an illusory idealism ; responsibilities were ingnored or wrong measures adopted to maintain a permanent peace in the world, with the result, as we have seen, that after a short period of 20 years, peace proved to be nothing but a period of preparation for another war, more dreadful and more devastating than the previous one. The armistice was nothing better than a sleeping valcano which burst out in Europe to engulf the whole globe.

Today again similar events are in train and nations must choose either the road of selfishness, vindictiveness and injustice which leads into the valley of constant conflicts, or the road to a peaceful world, with no heart-burnings whatsoever, which will gather humanity into a common family of nations, living together, in peace and justice. It is this latter road which has been referred to by the Holy Quran in the following terms :—

> "O you who believe ! be upright for Allah, bearers of witness with justice and let not hatred of a people incite you not to act equitably ; act equitably, that is nearer to piety, and be careful of (your duty to) Allah, surely Allah is aware of what you do."—(Al-Maidah : 8)

In the above verse there is a guidance from God Almighty for those people who care to choose the path leading to an everlasting peace.

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The world is full of iniquity and people are blinded by selfishness ; hence, unless statesmen of the belligerent nations seek the guidance of God they cannot, inspite of their best intentions and efforts, inaugurate a New World Order. God has already sent a guide in the person of the Promised Messiah, under whose guidance a new earth and a new heaven will be created and a new world built on absolutely new foundations. Here are, in the form of Islam, some principles which lead to life and peace, which quicken the spiritually dead and strengthen the week and down-trodden nations, and it is for the world to accept them and get rid of its calamaties, or to reject them and suffer the consequences. Some seventy years ago God Almighty in a revelation to the Promised Messiah, warned the world in the following terms :—

> "A prophet came in the world but the world did not accept him; God will however accept him and will establish his truth by powerful onslaughts."

Again at a time when the whole world was enjoying peace and prosperity the Promised Messiah warned its people of a tribulation which was to overtake them. The following is an axtract fromone of his messages to the world :—

> "Arise and be ready, for a time of great distress has come for this generation. These are days of great distress and the wrath of God is kindled in the heavens. Before the time should come which would make you mad, make yourselves like insane men with untiring and restless prayers. Know it for certain that these are days of such a great infliction for the world as it has never seen since its creation. All this has been brought about so that the words uttered by the prophets may be fulfilled. In the beginning the Almighty God informed me of these onslaughts twenty-five years before this time and this divine information was recorded in the 'Braheen-i-Ahmadiya' at that very time. These are days of heavy tribulation for the world but the world does notc are while these afflictions have actually been brought upon its head. I have done my duty and have delivered the message, for I have informed you of the heavy afflictions which are in store for you."

The above warning was published in " The Review of Religions," in March 1905, but the world unfortunately did not pay any heed and today is suffering the

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consequences of that callous indifference towards the "Message of God."

In every nation there are certain tendencies today, which create international bitterness and disunity, which ultimately lead to total destruction.

Nations too, like individuals, always turn a blind eye to their own faults, while they give widest possible publicity to those of others. Therefore, a current of unselfishness and mental purity flowing all over the world is the only remedy for this constant warfare and international heart burning and rivalry.

All of us desire an everlasting peace, which we have tried to achieve by making pacts and alliances, by forming international leagues and peace associations, by trying to change the economic and political systems of our society and by holding disarmament and security conferences. But all has been in vain. We need a thorougher overhauling now, nations as well as individuals. Today there is too much of vice in the world, humanity at large is disgusted with it and longs to hear the voice of God once again for its guidance, so that once again the voice of God may become the voice of His people, and the will of God as their will. It is only when we attend to the voice of God that a new spirit will animate our spiritually dead minds, will overcome all the difficulties, bridge all the gulfs of hatred and enmity among the nations, enhance universal good will and give unity and harmony to human life which the world so badly needs today. *Only that nation which is led by God will lead the whole world.*

AHMAD, the Promised Messiah (may peace and blessings of Allah be upon him) communicated to the world the will of God and told them that only divine guidance could bring true knowledge, reformed thinking and new leadership. Only honesty, purity of mind, unselfishness and love for all mankind can save the world from falling once again into the pits of selfishness, avarice and ignorance.

Today there are three great problems before the world, (i) to restore a permanent peace in the world; (ii) to provide facilities to each and every individual member of society for earning his daily bread and to see

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that no one exploits the other for personal gain; (iii) and to build with this peace and universal prosperity a New World with a better culture.

Although this terrible devastation has ruined the human race to a very great extent, still it is not too late for the world to attend to the voice of God Almighty and get rid of its present miseries. This is the only way in which peace can be established on a permanent basis. It will be a peace based on justice and mutual understanding which will eradicate the posibility of future war. It will be achieved under the direct guidance of God. Unless and until divine instructions and rules are obeyed while settling international affairs, the world cannot be successful in its objects, as there is nothing to prevent a nation from being aggressive against another weaker nation.

Few can imagine the cost of hatred and agreed that the world is paying in terms of blood and money. Why this wholesale destruction? Because the nations have not listened to the voice of God. It is time we realised that human wisdom is not infallible, that it fails us in the present crisis. Man-made laws have collapsed like a house of cards. A situation is arising in which people are bound to feel the need for God to speak and guide them to the right path, but before their desire is fulfilled they must repent and substantiate their repentance with their actions, not by mere words.

Islam was never missed so much by the world as today. It stands for a mode of living free from hatred, fanaticism and false pride, for a universal brotherhood among all people irrespective of caste, nationality or colour. Islam is the only source left for the people to enforce honesty, righteousness and truth in their daily life. Islam and only Islam can give an everlasting unity, a universal brotherhood and an honourable compromise between the capitalist and labour, i. e. a solution for industrial conflicts and unrests. It can give that guidance which is necessary for the gigantic work of reconstruction of the world, which, today, stands on the brink of ruin.

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In short, nations have tried thinking and living in accordance with their own sweet will and have landed us in the mess we are now in. Let them now try thinking and living as God wants them to. Only then will there be real 'Law and Order' in this world.

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CHRIST OR CHRISTIANITY

By Zahur-ud-Din Butt, B.Sc., LL.B.

The Prophet Jesus on whom be peace was not the founder of a new religion. He was originally a Rabbi, a teacher of Judaism. He described his real position in the Sermon on the Mount in the following words :—

"Think not that I am come to destroy the Law or the prophets: I am not come to destroy but to fulfil it. For verily I say unto you till heaven or earth pass one jot or one tittle shall in no wise pass from the Law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called least in the kingdom of heaven but whosoever shall do and teach them shall be called great in the kingdom of heaven."

That Jesus was considered a Rabbi or a teacher of the Mosaic Law by the people of his time is clear from the Gospels. We read :—"Then Jesus turned and saw them following and saith unto them ; What seek ye ? They said unto him : Rabbi ! Where dwellest thou ?" "The same came to Jesus by night and said unto him : "Rabbi, we know thou art a teacher from God."

Jesus was only to 'fulfil the Law' and not to "destroy" it, and was a great exponent of the commandments. When asked "Master, what must I do in order to live eternanlly ?" he replied "Fulfil the Law."

Again Jesus taught people to follow the divine will. He said : "Thy will and not mine." What an apposite and opportune injunction. "Thy Will" can mean only the Divine Commandments and Laws. Thus if we can teach and keep the Law and follow the Divine Will our entry into the kingdom of heaven has been assured in the words of Jesus. We can become "great in the kingdom of heaven" by following the Law.

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After Jesus, however, we are taught by St. Paul and his successors in the church that we are not capable of observing the Law. Sin, which means breaking of the Law is innate in our nature, as inheritance. We cannot enter the 'Kingdom of heaven' unless our sins are atoned for. We are incapable of following the Divine Will. According to St. Paul Jesus came to dispense with the Law as a 'curse' and establish a new dispensation of "Atonement." We must be 'washed' in the "Blood of the Lamb."

Thus we find the Christian Church going against its Master. Jesus exhorts us to keep and teach the Law. St. Paul on the other hand declares the Law a curse, and sin, which means transgression of the Law, as innate in human nature Jesus assures our entry in the kingdom of heaven if we teach and keep the Law. According to St. Paul we cannot attain salvation through keeping the Law. Salvation depends on the "Grace of the Blood." The question is what are we to follow : the message of Jesus or the message of the Church ?

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HOW TO GET RID OF MASS POVERTY

By the Ahmadiyya Missionary Incharge,
Sierra Leone.

The article, though written by our brother with special reference to the country where he is serving, has a world-wide application, for these evils are more or less common everywhere.—*Ed.*

The question of mass illiteracy and mass poverty in Sierra Leone has been under discussion in last month's issues of *The Daily Guardian* and some striking proposals and comments were made in this respect by the well-known writer of *Running Commentary*, Mr. Thomas Decker. He pointed out that an average Sierra Leonean seems to be unhappy and dissatisfied with the state of life that he is compelled by the existing conditions to lead, and that the main and direct causes of the unhappiness are illiteracy and ignorance on the one hand and poverty on the other.

In support of the views and proposals suggested by Mr. Thomas Decker to get rid of these destructive diseases, I wish to emphasise the necessity of safeguarding against one or two very terrible and insidious, but fair-seeming habits which are at present the chief and leading causes of poverty, though unluckily we perceive them not.

The first and foremost of these is the reckless use of wine and other intoxicants, which is unfortunately very much prevalent almost among all classes of Africans. So far as I know, I can positively state that mass poverty cannot be possibly avoided if we fail to realise the depravity and corruption brought about by this most poisonous and extravagant habit, under the influence of which, as Mr. Decker said, "One first dreams of an imaginary heaven but always wakes up in hell."

One of the windows of my office at Bo opens on a path leading to a wine-seller's place. And every

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afternoon I see people from the lowest labourer to highly-graded clerks passing by calmly towards this insidious enemy (wine). But alas in the evening they return in a state of unconsciousness, indisposition or riotously falling and singing songs that no one can understand. This state of affairs always reminds me of Mr. Decker's words which he wrote in his *How to be Happy in Sierra Leone*—"Apart from weakening the physique and mocking the brains, these so-called pleasures of drinking, swanking and riotous living, merely render one unconscious, while ill-disposed people do one out practically of all one's belongings." This evil is one of the genuine causes of poverty in Sierra Leone, nay, everywhere in the world. Should we fail to up root this evil habit it would be impossible to carry out any scheme of getting rid of poverty and ignorance.

I therefore beg to request all the leading men and well-wishers of this colony, that if as *The Daily Guardian* said in one of its issues — "Economic stability is really one of the most pressing needs of this country, for the fulfilment of which all non-essentials should be cut down, and every individual should get down to barest necessities—then, wine drinking must necessarily be included in the non-essentials, and must be cut out at once.

Gambling

In addition to intoxicants, there is another habitual evil that is prevalent not only among the sons of Africa, but throughout the world, and is considerably responsible for poverty, namely gambling. Our daily experience plainly discloses the fact that, besides creating animosity, quarrels and hatred among the people, this distressful evil, too, like the first one, so befools one's reasoning with its shining nets of greediness and wishful hopes, that sooner or later it mercilessly causes one to be enmeshed in the mighty chains of poverty.

Interest

The third prominent cause of poverty is the payment and receipt of interest. Although this is consider-

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ed to be the foundation of the economic system of the world to-day, in reality it is most harmful, becuase the practice of taking and giving loans on interest is undeniably the root of the evil of Capitalism which is well known to be the bitterest enemy of the poorer class. Therefore a total avoidance of poverty needs a total avoidance of the interest system—for only then, and not until then, could the wealth of the country be more widely and more generally distributed instead of being accumulated in the hands of a few.

Now, let us take the religious side of this question into account—we will thereby know, that religion, too, is totally against these outwardly good-looking and smooth-seeming evils. So far as the Islamic Scripture is concerned, it has definitely imposed upon its adherents a total prohibition and avoidance of these. It says: "O you who believe, intoxicants and games of chance are only an uncleanness, the devil's work ; shun it therefore that you may be successful." Again it says elsewhere—"The Devil only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from remembrance of Allah and from prayer ; will you then desist ?" With regard to interest it says : "Allah does not bless usury and He causes charitable deeds to prosper."

The absolute prohibition of wine, gambling and usury in the aforementioned comprehensive words is indeed, magnificent and full of reason, simplicity and beauty. These are clearly designated as unclean doings and the devil's work. One can hardly miss the fact here that by putting an absolute veto on usury, wine and gambling the Holy Prophet of Islam (Peace be on him) has unquestionably safeguarded the glorious virtues of man, physically as well as spiritually.

Referring back to "Drinking" I suggest that an Anti-Drinking" campaign should be started in Sierra Leone which should be whole-heartedly supported by all its inhabitants, all social as well as religious societies and their ministers should volunteer themselves to be its members. If such a movement is undertaken to work against this evil, under specially-arranged

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programme, I am sure, within a few years it will achieve very remarkable success.

Finally, I wish to add the following interesting words of Mr. Lloyd George, in regard to wine which he spoke during the last War in the House of Commons in his capacity as Britain's Prime Minister. He said :—

"Drinking is doing us more damage in the midst of the War than all the German submarnies put together."

"I would stress that 'drinking,' 'sawanking,' 'dancing,' 'gambling' and 'riotous living' are doing us much more harm in Sierra Leone than all the rest of the evils put together."

M. M. SIDDIQUE,
Ahmadiyya Missionary-in-charge,

P. O. Box No. 11,
Bo, SIERRA LEONE.

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